The Chief Religious of the World.

A series of lectures on the great religious of ancient and modern times, delivered by Dr. IOHN CAURD, Dr. MALCOLM TAYLOR, and other minent Scotch divines has been reprinted in book form by the Scribners under the collective title of The Faiths of the World. The noteworthy feature of these lectures is that, while some of them evince a more than ordinary knowledge of the subject matter, all are written from the point of view of an orthodox the-ologian. Under these circumstances special weight will be attached to the admissions touching the ethical worth of the several creeds examined and their points of likeness to Christianity. The usefulness of the volume consists mainly in the fact that it speaks to an audience not easily reached by writers who

treat the same theme in a purely scientific way. be John Caird, the Principal of Glasgow University, contributes the two lectures on the reigions of India. In the essay on Brahmanism he insists that neither its religion nor its othics can be intelligently studied without a distinct apprehension of the pantheistle idea of God i, from a very early period, rooted itself is Heady thought. Panthelam is undoubtedly one of those terms to which the vaguest and most contradictory meanings are attached. As popularly used, the term seems to stand for the etrine which identifies the material world with God. All things and beings, material and piritual organic and inorganic, rocks, stroams, plants animals and man himself, are all of then their immediate being parts of the divine nature. But this is not the pantheism which is observed to dominate the course of Brahmanic thought. The pantheism of India im plies not the divinity, but rather the nothingness of the world of sense and sight. It has its genesis in the feeling of the fleeting unsulinitial character of the visible world and in the demand which arises in the mind for a rea and abiding object of trust. At first sight, the logical outcome of such a pantheistic croed might seem to be an ascetic morality, and a religion whose highest aim would be union with the Deity by abstraction from the world. As Dr. Caird shows in a lecture upon Buddhism, this was in fact the direction in which the religious and moral life of India did actually de velop itself. On the other hand, the popular exotoric side of Brahmanic religion and morality took a line which, upon a superficial view might seem inconsistent with its pantheistic basis. While the Brahmanic sage attempted by a process of abstraction, by the abnegation of all definite thought and feeling, to grasp the indeterminate essence behind the world which he took for God, the popular mind, which never can rest in abstractions, would by an irresisti ble necessity take the other direction, and, instead of delfying nothing, would delfy everything indiscriminately. It would fasten, in other words, on that aspect of the Brahmanic creed according to which no one thing or being is more remote from God than another. is in this way that Dr. Caird accounts for the indiscriminate consecration of the finite world, in the multiplicity of its phenomena, which is the characteristic trait of the popular Hindu mythology, The defective morality of Brahmanism is explained on the ground that the hidden logic of pantheism leads not merely to an ascetic morality, but also, by an equally natural sequence, to s fatalistic morality-a theme of ethics which sanctions or tolerates the vices that spring from the natural desires. Moral distinctions tend to disappear in a religion which conceives of God as no nearer to the pure heart than to that which is the haunt of selfish desires and sensual appetites. To the operation of the same fatalistic principle is referred the establishment and perpetuation of the caste system. That institution is simply the fixation and hardening of social inequalities and arbitrary distinctions by a fatalistic creed. At first sight, indeed, a religion which finds God in all things and beings alike might be expected to break down artificial barriers and soften class divisions. Such was indeed the tendency of the Buddhistic offshoot from the Brahmanic faith. But in Brahmanism itself the pantheistic conception of the Deity developed a propensity to consecrate existing facts to petrify accidental differences and inequalities into permanent and inviolable divisions and to extend over the whole organization of society the iron yoke of easte. The baneful result of this institution was to turn religion. which ought to be, and commonly is, the deep-est and widest principle of union between man and man, into a principle of discordancy. It is no wander, therefore, that a reaction should

man's spiritual nature. How that reaction found expression under the guidance of a great religious reformer is the death and resurrection of Osiris. As re-described by Dr. Caird in his lecture upon gards the Egyptian ethics, he admits that some though, of course, it bore a reflex of Buddhism. It was a significant fact that Gautama himself belonged not to the sacerdotal, but to the military caste, and the social purport of the religion he effected is defined in his maxim that " not by birth, but by his actions alone, does one become low caste or a Brahman." Dr. Caird recognizes in Buddhism the singular merit that, whatever view we take of that Nirvana to which it pointed as the ultimategoal of endeavor, the way by which it taught men to reach that and was simply that of inward purity and goodness. No creed, no form of ritualistic observance, was requisite. He admits frankly that outside of Christianity no religion which the world has ever seen has so sharply accentuated morality and duty as entering into the very essence of worship. There can be he perceives, no question that the relatively purand elevated ethics raught and exemplified by Buddha should be placed first among the causes to which we must ascribe the marvellous success witch the Indian evangelist achieved in his own day, and the deep hold which his system has retained on eastern Asia through succeeding ages. But does there not seem headds, to be a strange inconsistency between the moral teaching of Gautama and his theological dectrine of persistent striving after self-effacement in Nirvana? Why try, by softening its hardships, to make life less intolerable, or more sweet, to those whose highest virtue is to cease to care for it? Or again, why be auxious for the moral culture of a nature not merely destined to speedy extinction, but whose highest aspumtion is to be extinguished? We can that Dr. Caird tries to clear away the difficult he has suggested, neither does he attempt t explain the extra rdinary revival of Brahman ism which almost wholly extirpated Buddhism from the Indian peninsula. History presents indeed, no puzzle more inscrutable than the fact that an institution so repulsive to the in-

independent of the properties of the properties

faults were specially detested for the lies required to conceal them. Mr. Milne points out the many close resemblances of Mazdeism to the Jewish religion. In early Hebrew theology the devil plays a rôle very similar to that of Ahriman. In their conception of a protracted but not eternal conflict between good and evil both Jews and Persians exhibit a temporary recognition of the dualistic principle, yet both peoples worshipped but one God. As for Mohammed, whose very name for religion is a Per sian word, El Din, his obligations to Masdeism are profound.

In his essay on Confucianism, Dr. Matheson adopts the common view in preference to that of Dr. Legge. He regards the creed of Confucius as the substitution of a morality for a the-ology, and discerns in it an essential identity with the agnosticism and positivism of the nineteenth contury. Confucianism, like agnosticism, does not dony the dogmas of theology; it simply pronounces them insusceptible of affirmation or of negation. It looks upon them as beyond the reach of human experience, and therefore as no fit subject for the contemplation of man; and it proposes to put in their room those rules for the conduct of life which are the peculiar province of morality. Dr. Matheson is at first disposed define the ethical code promulgated by Confucius as a mere instrument for regulating the governmental relations of society, a system of political economy which regulates the mutual moral duties of employer and employed, and prescribes who are to reign and who to serve. Subsequently he admits, however, that such limitations are transcended when Confucius comes to deal with the relation between friend and friend. Then it is that the sage of China strikes out that remarkable principle which the Gospels have made familiar and which has come down to us by the name of the golden rule. That Christianity borrowed his precept from Confucius is pronounced indisputable by the Scotch divine. One signifi-cant point of difference between Confuctus and other religious reformers is noted by Dr. Mathson. Christ is worshipped, so is Gautama and a special sanctity attaches to Mohammed but Confucius is simply reverenced as a great and good man. Again, the propagation of Confucianism seems to have owed almost nothing to the personal efforts of its propounder. It was not till he had passed away that his countrymen awakened to the perception that there was something in his teaching worth perpetuating. It was, in short, the message that gave value to the messenger; while in the instances of Gautama and Mohammed we may almost say the reverse was the case. Dr. Matheson does not conwith many orthodox theologians in refusing to Confucianism a place in the science of religion. He thinks that Confucius made a real contribution to religious thought by proclaiming that the chief end of man is not merely, or even mainly, to prepare for a future world, but that the immediate task allotted to him is the beautifying and glorifying of the life which now is. We must not forget, says Dr. Matheson, that there is an order in the world as well as beyond it, and that the tracing of this order is in itself a mode of serving God. This, however, was precisely the point which the religions of the East did forget, and by announcing his morality of daily life Confucius called men out of their pessimism and despair and pointed them to action. How fatal the creed of Confucius is to pessimism is made evident by the curious influence it exerts on Buddhism in China and Japan. Here it has induced the Buddhist to exchange his formless paradise of Nirvana for the dream of a material heaven, beautiful with eartisty forms and glorifled with earthly prospects. The Buddhist on the soil of China has become infected with optimism, and is willing to see this earthly existence perpetuat-

made life an object of desire. The extent to which monotheism underlay the ancient religion of Egypt is one of the still unsolved questions of Egyptology, and in the volume before us Dr. James Dodds of Glasgow has merely undertaken to sum up what is positively known respecting the esoteric creed and exoteric worship of the Nile country under the Pharaohs. He points out that, notwithstanding the idolatries associated with its ritual, the religion of Egypt gave forth more scintillations of what Christian revelation regards as truth than any other of the ancient faiths. In connection with this topic he enlarges on its teachings respecting the forms tion of man, its assertion of the unity of man's complex nature, and its anhave early arisen in India against a religion the partial describes of immortal the profoundest instincts of tality and resurrection. He recognizes, too. the strange parallel to the Gospai angrative of | versally accented and deeply rooted in Ger-Christ's uprising presented in the legend of | many and Senselinavia. Their conception of a his moral code, and that others of a higher mature than any practised by the early Hebrews were prototypes of Christian virtues. From the defence made by the dead in the presence of Osiria we leave that the first the defence of Osiria we leave that the first the would most they would most they would most they would most prize on earth, and in hell for the state that they would most they would most they would most prize on earth, and in hell for the state that they would most prize they would most they would most prize they would most prin the defence made by the dead in the presence they would most dread in their present life, of Osiris, we learn that the Egyptian ideal of Sensious as the conception seems, it had a righteens conduct comprehended picty, charity, gentleness, self-command in word and action, chastity, and the protection of the weak, A specimen of the manner in which the dead justify themselves before Osiris is the following: "Not a little child did I injure. Not a widow did I oppress. Not a herdsman did I ill-treat. There was no beginn in my days. No one starved in my time." Another says: "I mye taken pleasure in speaking the truth. Though great, I have neted as if I had been a little one." Another: "I was bread to the numery, water to the thirsty, clothes to the naked, a refuse to him that was in want; that which I did to him the great God bath done to Referring to the social system of ancient Egypt, Dr. Dodds naturally lays stress upon the act that easte in the strict sense of the term did not exist, the only class from which escape was impossible being (as the lecturer forgets to note) the small category of those who exercised certain functions in the trentment of dead bod-

ed in eternity, because he has derived from his

contact with Confucianism the hope which has

With that exception, education was open to all ranks, and, when turned to account, re-peatedly raised men from the lowest to the highest station. The lecturer might have added that the institution of slavery has never vorna milder aspect or been surrounded with more guarantees for the well being of the slaveequally remarkable feature of Egyptian secial is not overlooked by Dr. Dodds. We refer to the position seconded to woman, which was higher than any necorded the has occupied among other ancient or modern nations of Asia or Africa. Under the Pharaohs woman was regarded as man's friend

and more particularly the Orphic, mysteries contained an expression of the hope of immortality, and that the initiated learned to die more cheerfully than other men. The punishment of death, inflicted on those who revealed the secrets of these societies, could not have applied, as Dr. Milligan supposes, to the propagation of the abstract doctrine of immortality or of this there were abundant traces in the current mythology and literature. It is strange, also, that in his discussion of Greek philosophy in its relation to religion the lecturer should pay so little attention to Pythag-oras, who may be said to have founded a thelogy and cosmogony of his own, as well as a

listinct ascetic sect. Much more exhaustive and satisfactory than he lecture just mentioned is the essay on the religion of ancient Rome by Dr. James Macgregor. By way of proving that the doctrine of immortality had no place either in the popular or estorie croeds under the republic. Dr. Macgregor cites the interesting fact that when the punishment of Catiline was under debate Julius Casar (who, it will be remembered, held at one time the office of Pontifex Maximus) pased his argument against the death penalty on the assumption that death was annihilation, and Cate, who opposed him, did not disoute his premises. Cicero, indeed, in his voluminous writings, gives expression to the most contradictory views regarding a future state. He had caught from the Greek philoso hers the aspirations of the human heart after immortality, but they seem to have never taken root in his own life, and when his end was near he sought comfort rather from a stolcal ndifference than in the hope of continued exonce. Dr. Macgregor lays due emphasis on he extraordinary extent to which ceremonial sm entered into every act of a Roman's life, private, domestic, social, and public, From this point of view he compares the Romanism of the six and a half enturies preceding the social war with Judaism, showing how the sacred and the civil were, in the case of both peoples, inseparably ombined, how religion and politics went hand in hand, and the Church and the State were literally one. He might have added that the difference is that in Judea, after the return from Babylon, the Church absorbed the State, whereas in Rome the State absorbed the Church. We think it a pity that Dr. Macgregor should have also omitted to notice the pecu-liarly dangerous influence which the tradiional relations of the civil authorities to relgion exerted on Christianity after it was adopted by the Emperors and made the religion of the State.

It strikes us that the lecture on the ancient eligions of Central America by Dr. John Lang of Glasgow falls decidedly below the level of its ompanions in this volume. So far as the Maya religions are concerned, which once flourished in Yucatan, Honduras, Chiapas, and Guatemala, the materials for a definite and emplete judgment are not yet forthcoming. Even the Aztec faith and the milder types of eligion developed by preceding offshoots of the Nahua stem in Anahuae have not been exhaustively investigated. We have, on the whole, more adequate means of interpreting the religion of the Incas, which, both in the ardinal doctrines of its creed and in the main features of its ethical code, offers some surprising points of likeness to the Zoroastrian system. On the ancient Peruvian faith it did not fall within the scope of Dr. Lang's lecture to touch, but he might have done well to choose it for a topic, instead of the Maya religions, about which so little is known.

Of all ancient faiths none has so much interest for us as the Teutonic and Scandinavian religion. It is, of course, from the Eddas that we gain most of our knowledge respecting this form of paganism. Behind the polytheistic surface of the Norse mythology there are strong traces of an earlier monotheism. Thus, although Odin is nominally but the chief of he twelve great gods, the Æsir, who lived in Asjard, yet he possesses in himself the at-tributes of all the others, who seem to be mere emanations from him called forth by his contact with the external world. From the point of view of the Eddas, it may be said that in Odin all things live, move, and have their being, and that from him comes down everything that seems a good and perfect gift. If he was chiefly worshipped as the god of war, this was because war was really the main business of the old Northmen; but Odin was also held to be the author of all knowledge and the fountain of every virtuethe punisher of all sin, and the avenger of every wrong. The great distinction, however, between the faith of the Northern races and that of the Greeks and Romans, was the belief in the immertality of the soul, which was universally accented and deeply rooted in Ger-

the state of the control of the cont than was the case under the Pharachs, An | the divine commission of the prophet-been

writes, for he has visited it three times, and in three several ways. These ways are, first, the mode affected by rich sportsmen, called in the jargon of the frontier "top-shelfers," who bring retinues of servants from England, hire a lot of professional guides, and provide themselves with an amazingly complete camping outfit secondly, to obtain letters of introduction to American officers stationed in frontier posts who furnish the guests with all the requisite supplies; and, thirdly, to eschew all assistance of the kind, as well as the services of the ordinary guides, and choose for your companions real trappers or fur hunters.

of Western travel gave the author nothing to tell that Americans, at all events, would find either new or interesting; but this book is mainly devoted to a description of an expedition which the author made in company with trappers through the remote and relatively uninvaded districts which are still with beavers and other valuable fur-bearing animals. The author warns his countrymen, however, that every sportsman, fresh from Europe or the Eastern States, will not easily light upon a genuine fur hunter. The hotels of the frontier towns are thronged with long-haired counterfelts of the veritable trapper, arrayed in buckskin suits and broad sombreros, and armed with bowie knives and six shooters, who inform the stranger that they are old Indian fighters, and bear the suggestive names of "Buffalo Bill," "Wild Will," 'Scalp Jack," and "Bear-claw Joe." It is well for the "tenderfoot," as the tourist from the East is popularly termed, to understand that all these fellows, so proficient in the stage business of the frontier, are nothing but "bull whackers," or teamsters, who are tempted by the high wages offered by sportsmen to exchange their regular vocation for one of which they know nothing. The real trapper may be distinguished from these preposterous persons, who try to reproduce in their outward man the heroes of Joaquin Miller, by his quiet dress and singularly unobtrusive and taciturn manners in the presence of strangers. Indeed, he is not often to be met with at all in the haunts of frontier civilization, for he only visits outlying settlements once in six months to get stores, and then seldom tarries over night. We may add, before leaving this subject, that the author proves his competence to treat it by the remark that "to be very silent in the presence of strangers is a good sign in the Western country." The men who really shoot grizzly bears and raise scalps never speak of their performances, and the alleged Argonauts, who reount such exploits in the cities of the East, may be set down as blatant frauds.

Of course, if men go West to shoot game they need guns to shoot with, but the author of this colume ridicules the practice followed by many American as well as English tourists in the far West of providing themselves with firearms for self-protection. Three reasons are cited why the traveller should abstain from carrying a revolver. The first is that so long as he is sober, and does not visit places in which he has no more business to be than a visitor to London has to frequent its slums, he will never be called upon to use it. The second is that if by mingling with bad company he should happen to need an arm of defence, he will be sadly 'left," for long before he extrientes his weapon the aggressor, if he is a Westerner "on the shoot," will have emptied six chambers into him. The third reason assigned by Mr. Baillie-Grohman is that if you have no revolver the man who kills you will, in all probability, have something unpleasant occur to him; while if a weapon should be dis ered in the remotest corner of your pocket, the case is likely to be construed as justifiable manslaughter. This may seem cold comfort to most of us, since you would have to die to remost of us, since you would have to die to re-alize it; but the author deems it some satis-faction to know that if you chance to get "rubbed out," the author of the operation will promptly be subjected to the same process of effacement. The simple truth is, as this Eng-ish tourist has discovered, that in no country in the world is there so little bullying, either physical or moral, as in the West for there the turning worm is apt to handle his fireirons just as dexterously as he who would override and crush him. You read a good deal, he says, about the desperadoes of the frontier, but somehow you never meet them. somehow you never meet them.

SCRIBBLERS AND SCRAWLERS.

Persons who Mar Plate Glass Windows and

"Scribblers," said a hotel clerk, "are among the many nulsances we have to encounter. They infest the reading room and waste our stationery; they write all over the blotters; they fill waste baskets with scratched envelopes; they write on the walls, the doors, the advertising books, the bills of fare, and even in the Bibles. The young married couples are fond of sernwhing their names. The bride plays with her new name as with a toy. She likes to write it and to see it written; and the bride-groom, having little else to do, humors her. I could show you liftly window panes with names

CHRISTIANITY AND DIFORCE.

young man of Boston concerning his right, as TO THE EDITOR OF THE SUN-Sir: In at Christian, to marry the young woman, who interesting article on the home of Jefferson in THE WEEKLY BUN Of June 28, the writer has has been divorced, whom he dearly loves, may do harm. Dr. Woolsey thinks that Jesus did evidently been misinformed as to the facts in not intend to establish a law on this subject at all. Paul (1 Cor., vii., 15) certainly admitted of divorce, and subsequent marriage, where the separation was for other cause than adultery, as Luther has clearly shown. As early as 1535 an opinion signed by Cruciger, Magor Melanethon, and Luther allowed a deserted wife to marry again, "according to the decis-ion of Paul and the former practice of Christendom," while Zuingli went as far as the "omnibus" provisions of some of our chased soon after Mr. Jefferson's death, in 1828, by the late flag officer of the United States Nary, Commodore Uriah P. Levy," and, as the story goes, Gen. Jackson personally moved him to become the owner by sending for him and saying: "Monticello is for sale, and I want you to buy it." and the Commodore said." I always obey my superior officer," and went and bought it. We all the but not as detailed by the writer of the article referred to.

Dr. J. T. Barciay, for many years a missionary society, and author of the "City of the Great King." purchased Monticello from Mr. Jefferson Kang." purchased Monticello from Mr. Jefferson Kang. Purchase money paid by Dr. Barclay for a much smaller consideration than the purchase money paid by Dr. Barclay for a much smaller consideration than the purchase money paid by Dr. Barclay when proviously sold off by Irr. Barclay when proviously sold off by Irr. Barclay when proviously sold off by Irr. Barclay when Commodore Levy bought the place, there were no slaves on it. Dr. Burclay having required their removal before the property was owned by Commodore Levy. Up to the time of the by Commodore Levy. Up to the time of the by Commodore Levy bought the place, there were no slaves on it. Dr. Burclay, it had been let in charge of an agent mamed. Evita, been let in charge of an agent mamed. Evita, been let in charge of an agent mamed. Evita, been let in charge of an agent mamed. Evita, been let in charge of an agent mamed. Evita, who made hambone gains by charging visitors admission, and but in running order the cubic standard machinery of the grand old tower check, which was a permanent fixture into the building, as well as the Louis XVI mirrors, which was a well as the Louis XVI mirrors, which were the supplicated machinery of the grand old tower check, which was a fown to the property of the formal p State laws. Even the flery Calvin did not resitate to concur in the ecclesiastical ordinances of Geneva in 1541, which expressly allowed absolute divorce for causes not specified by Jesus. I think it clear that the divorce disapproved by Jesus was a very different thing om our modern civil divorce. The law of from our modern civil divorce. The law of Deuteronomy xxiv, 1, &c., he was criticising, was an individual act, arbitrarily and irresponsibly exercised by the man only, and was extremely liable to abuse. Such a divorce has no analogy to a modern divorce, as a judicial proceeding by a court of competent jurisdiction in due form of law, for just cause, upon good evidence of guilt. Then, if we are to take the alleged utterances of Jesus concerning divorce in a literal sense, we are bound to accept his obvious idea of what constitutes marriage as to its inner nature, and thus determine what is and is not true marriage. If man is not to put assunder whom God hath joined together, alleged utterances of Jeaus concerning divorces in a literal sense, we are bound to accept his obvious idea of what constitutes marriage as to its inner nature, and thus determine what is and is not true marriage. If man is not to put asunder whom God hath joined togother, now shall we determine when God hath joined a man and woman together, so that they are to be deemed one flesh, "nearer and dearer than the relation of parents and children? If God has joined a man and woman together, they will not desire to be put asunder and no human power can put them asunder. Are all legal marriages, solemnized by magistrate or minister, so really made by God that neither the parries themselves nor any other person can have a right to question the fact? Are marriages, so called, of God when formed in mutual deception, prompted by low and base animal passions? In some countries men buy their wives. Does God join such together? Children are sometimes betrothed before birth. Are such joined by God? Is it not a fact that a large proportion of morely legal marriages are prompted by prejudice, money, ambition, sordid selfishness, and all sorts of evil influences, and cannot be said to have the Divine sanction? If we admit that there may be some legally united persons, not joined together by God, the corollary. "Let no man put asunder." does not follow. Do you really think that the poor young woman was really married to that brute who so abused her within six months of their legal union that she was obliged to seek legal deliverance? And do you think that the loving Prophet of Nazareth would deem her and her lover goilty of adultery if, under the laws of Massachusetts, they should come together in holy matrimony? Ask your distressed correspondent to read the deate between lobert Dale Owen and Horace Greeley on this subject and especially the doctrine and discipline of divorce in the prose writings of John Milton, and then judge for himself; and I think you will soon hear of his marriage relation is really weakened by such its sup ecoming a Communist in all matters relating property, according to the teachings of Just and the practice of his early followers? Palladelphia, July 10. R. B. W. ther, contemporaneous with the opening of ports of Tunis, Tripoli, and Algiors, Wheeler, Ala., July 8. J. J. Barclay,

THE CHEWING GUM TRADE.

Business Racked with Anxiety by the Fickle Tastes of Childhood,

Around the corner from Bleecker street, in one of the streets west of Broadway, an old sign on a dingy house front bears the inscripion, "Chewing Gum Factory" When a re porter of THE SUN started to go in he found the door locked as though to seelude from inrusive observation the processes by which the durable delicacy is produced. The proprietor himself responded to the ring of the door bell and standing in the hall, talked feelingly of the vicissitudes of the chewing gum This may be called the duil season, I supose," he remarked, " for now the schools have broken up, and there is apt to be less call for chewing gum. In the fall, when the children get to their books again, the demand will pick up, for chewing gum is a quiet comfort during school hours. If a pupil brings in taffy or candy, sticky fingers and smeared books are

chawing gam.

"The great difficulty about the business," the manufagarer went on "is as I said before the lickle taste of children. It is impossible to forested how any new style will take. It is a hit or miss operation. I tell you sir, is may seem strange for me to say so, but some of those big houses down town with large capital and extensive trade, dun't have to rack their brains in doing business nearly so much as we chowing gum manufacturers have to do."

From the Troy Messenger.

Mr. Fronaberger, section muster on the M. and G. Bailroad living own Troy Ga. had for some lima noticed signs of a large smake along the road, and finally concluded to carry his gan along. He followed by this plan for some time and one day discretered what he supposed to be a houst of suckes suming themselves on a log. He up with his sun and Sed and a monator about on feet low extraction of the swamp, golding like a turkey.

Possum Snout on its Dignity. From the Georgia Times

Taliapoosa, Haralson County, botter known to most of our readers as Fosson: Smoot is putting on becoming dignity since she is about to become a rairout lown. Some time sgo, we understand a lotter was received at that blace addressed to Posson: Smout, but it was sent promptly back, endorsed. No such place.

THE HOME OF JEFFERSON

TO THE EDITOR OF THE SUN-Sir : I fear Men who have Owned Monifeelle, and Belles that your advice in last Sunday's Sun to a

connection with this historic property, and its uccessive ownership since the death of Mr. Jefferson, as well as in regard to the relics and reminiscences of Monticello. With your permission, I will give a brief statement of the facts from personal knowledge, as the public is interested in having the truth in all things that regard the author of the Declaration of Independence, his home and surroundings. The writer states that "Monticello was purchased soon after Mr. Jefferson's death, in 1828, by the late flag officer of the United States Navy, Commodore Uriah P. Levy," and, as the story goes, Gen. Jackson personally moved him

MILK CONVERTED INTO SPIRITS.

The Beverage of the Tartars that May Prove a Boon to American Dyspeptics. "The use of koumiss has grown very much in this country," said a physician, "since it was used by the doctors in the case of President Garfield, when he could not take other food. It promises to be a popular drink all through this country, and it is now habitually used in many private families, and. I believe can be obtained at some bars and drug stores."

What is koumiss ?" "It is a beverage which has been used for conturies by the nomadic tribes of Asia, and was discovered in Tartary by a traveller. It is made by the Tartars of mares' milk, and a liquor was fermented from it which was most palatable. It is, however, now made of pure cows' milk, with the addition of a little sugar. thus making it chemically equal to mares milk. It is now regarded as a great cure for milk. It is now regarded as a great cure for dyspepsia. At Ananieff, on the Volga River, near Samara. Russia, there has been established a Koumiss Cure, to which thousands of invalids, some from this country, go. The foundation of the course of treatment given here is the milk det. The advantage of koumiss is that the first process of digestion, namely, fermentation occurs before it is taken, and the generation of a small percentage of alcohol relieves the stomach of carbonic acid gas, one of the most distressing symptoms of dyspepsia. The koumiss assimilates most perfectly with the organs of digestion without taxing them, and it goes, as the saving is, to the right spot. The best thing about this delicious drink is that it can be made at home and at a cost of short fifteen cents a quart."

How is it made?

"The best formula is furnishe by Dr. John G. Johns on of Brooklyn, and it is as follows:

Eli a quart daxingage battle up to the neck with pare milk addies tables and a covered and a covered of the country o

G. Johnson of Brooklyn, and it is as follows:

Fill a quart champages bottle up to the neck with pure
milk add two tablesponduals of white sugar, after dis
solving the same in a little water over a hot fire; add size
a quarier of a two cent cake of recaptresses; least
the cork on the bottle securely, and shake the mix
ture well; plane it in a room of the temperature of 50
to 50 Fabreanest for six hours, and finally in the her hox
over signt. Brink in such quartities as the atomach
may require. It will be well in observe several import
that injunctions in breparing the komins, and they are
First, to be sure that the mix is pure second, that the
bottle is sound, third, that the years is fresh; fourth,
to open the mixture in the morning with great care, on
account of its effective out or specified with, not to drink
it at all if there is any curile or thicketical part resem
bling cheece, as the indicates that the formentation has
been proloneed beyond the proper time.

bing choses, as the indicates that the fermentation has been prelocuted beyond the proper time.

"The American habit is to make the koumiss as it is used, but under certain conditions the boverage will keep for some time, and age will improve its flavor and strength as it does alcoholde liquots. It is transported in skin bottles in Tartary."

"How does it taste?"

"It has a delicious and pungent taste, unlike any other beverage, and, while it stimulates and refreshes, there is no energy attention following it. The medical faculty has long been seeking a beverage that would nourish and sustain as well as give strength for the moment, and it is believed that kenmiss supplies the want. As dyspepsia is a sort of a national disease with us this cure should be a national disease with us this cure should be an automat blessing. Clover young women on the farms of our country could not give more cheer to the evening need than by supplying the tired men with koomiss. It is a beverage for codeges and boarding schools, and I think it may cure dipsonance. I repeat it should be made at frome and with care, and only pure milk should be used."

A Great Change in the South. From the Constantiti Engal, er.

From the Construct Engage or

From the Construct Engage or

VASHINGTON, July L.—An del man said to me
to day. Do you know that it is the rarest thing to find
a good cook in the Seathern Leading. He fore the war the
Southern people had the best or sain in the world—now
we have the portion. This is the training in the sorid—now
we have the portion. This is the training the process
days every southern ask was an assumptionable house,
wife. Sine subset a serial with man to be the rook
and trained her reveal. She supergreat instructed and
advised natural consolt hat become perfor and was in
trained their startifies. In tending the mode trailing a
work of the startifies. In tending the mode trailing a
work of the startifies. In tending the mode trailing of
the distribution of their mother or desire think went
was familia to the startifies. In these we got constituted to
the alled and a seriest. I have seed of the startifies
was familiated the mother mother of the startifies of the debound decreased and the superformance of the startifies and the south points of the startifies.

The most distribution of the superformance of the startifies and the superformance of the startifies and the superformance of the startifies and the superformance of the superfor

Mr. Hugo Pritsch's Lost Button.

Mr. Hugo Fritach's Lost Button.

From the American Queen

It is probable that Mr. Fritach of New York will be the heat man in America toolar a reward for a focus. It is not a man in America toolar a reward for a focus. It is not a man in America toolar a reward for a focus in the man in the coat They were sent from a free time mean hash made and entirely unique. Each fortion bears a minimature pointing of some conclude a size-the stables, the start on the road reaching forms and so on. Without any of these buildens the set is mooning as and its beauty is spouled the of them has investigated disappeared along the spring parade. Whether it is lost, straved, or attitude modely known and it would not be well for the third, if it is sloted to let some of the mourus mean bereafthe comming club by hands on him, for the buttons are the club's pole.

PESTERING THE PASTOR

One of the Martyrdoms of Popular Metropolition Clorgymon

" Pious bores are an insufferable nulsance," said the sexton of an up-town fashfonable church. "There is one fellow who has been poring this church for a year until at last I was compelled to threaten him with arrest, would come at the busiest time on Sunday morning and insist upon being shown to the best seat. I could not put him off. If I did not give him the seat he would follow me up the

aisle and coolly walk in after another party. "It was not so much the seat as his conduct in it that made him objectionable. He would be officiously polite to the occupants, in handing books, or finding hymns. He would find out the names of the pewholders and bore them with conversation. He would go to their residences and bore them there under pretence residences and bore them there under pretence of interest in the church work. He would way-lay the minister and monopolize his time after service, to the exclusion of members of the church whose only opportunity to see the pastor might be in those few moments.

"One day our pastor, who is an exceedingly courteous man, was vexed. The bore darted at him after morning service and insisted upon a talk.

a talk. Excuse me,' said the pastor, 'I am not now

him after morning service and insisted upon a talk.

"Excuse me,' said the pastor,' I am not now at leisuro.'

"But I have some important thoughts to talk over with you, continued the bore,"

"I be your pardon, but you must come some other time."

"My thoughts are very pressing,' persisted the bore, as he was again rebuffed in the pastor's biandest style. But still he persevered, until even that amisble ciergyman ejaculated. If you do not get out I will call for the police,'

"Clergymen are very often martyrs to this sort of persecution. Being non-combatants, they are expected to submit without resistance. There is hardly a clergyman in New York of any prominence who has not some special bore in his congregation who almost worries his life out of him. Frothingham had one who used to get a chair and sit agape close to the platform, and after service rush to pull Frothing-bam's hand out of his pocket to shake it. Deems had one who came so often that the minister was convinced that the man wanted to steal his books.

"But it is old indies who distress popular young ministers most in this way. Frequently they have little else to do. They poster the pastor in his study, in the church, the veatry, the doorway, and the street, until life becomes, a burden to him, and yothe dares not protect himself lest he should be accused of lack of interest in his work. The poor parsons cannot, like ordinary folk, say they are not at home when they are. They cannot be harsh or abrupt, but have simply to bear it as best they can. Of all the afflictions of clergymen the most offensive is the pious bore.

NOT A SICKLY SEASON.

The City Better in Health than Usual, though It is Everybody's Hospital. Dr. Nagle, Registrar of Vital ____tstics,

says that the state of the health of New York city is not at all fairly indicated by the tables of mortality furnished by the Bureau of Vital Statistics, because in these lists are recorded the deaths of all persons, from whatever State or country they may come, who die in the publie hospitals, asylums, and prisons of the city. Thus the list of deaths is swelled beyond an enumeration of those who die under strictly local influences. For January, February, and March of this year there were 10.277 deaths, while in the second quarter there were but 9,619. The falling off was chiefly in cases of the contagious diseases, which have decreased with remarkable regularity. Scarlet fever, for instance, had not for several years been as frequent as it was in January and February of this year, in which months there were reported respectively 1,329 and 1,167 cases. Each month has shown an improvement, and in June there were but 359 cases. Small-pox has decreased from 187 cases in January to 39 in June; there were 687 cases of diphtheria in January and 227 last month; while typhold fever shows a failing off in the six months from 46 to 20 cases. Of typhus fever there were no cases reported in January, and in June there was 47. In May there were 57.

In the matter of deaths from these diseases, the tables for the quarters ending June 39, 1881, and June 30, 1862, show a decrease in nearly every case. Last year, however, there were 320; and there were 513 deaths from scarlatina a year ago, to 685 in the quarter just ended. Whooping cough also has been much more prevalent this year.

Dr. Nagle said yesterday that undoubtedly there was loss sickhess at present than is usual at this time of the year. This, he said, was due partly to the fact that the fury of searlet fover and like contagious diseases had been spent early in the year, and that on account of the continued coolness of the summer the usual diarrhozal complaints had not as yet developed.

Inquiry among some of the druggists in the instance, had not for several years been as fre-

usual diarrhosal complaints had not as yet us-veloped.

Inquiry among some of the druggists in the populous east side confirmed what is indicated in the statistics as to the present healthfulness of the city, and similar answers were returned to inquiries in Brooklyn. It was indeed, a matter of comment among the druggists that their business was just now plainly affected by what is every one else's good fortune.

WOES OF A GIANT.

He Tells the Justice About Losing

George Blanchard, who has travelled with circuses as a giant, and was known as the General, was accused of crucity in the Yorkville Police Court yesterday by Harriet Bridge. Blanchard was so tall that

day by Harriet Bridge. Blanchard was so tall that Justice Kilbreth had to lean lack to see his face.

"Your Honor, I don't abuse that woman," said the giant in a low soft voice. "When I first met her she was a plano performer in a Bowery museum. She was poor sirk, have you to complain about against the giant!" Justice Kilbreth asked the woman.

"The stant has been sick for some time," she said. "He has a dog and a monstrous cut, and I have to buy three bundles of straw for them, as the giant will not sleep in a bed. Hecause I cannot get clean straw every day the giant abuses me."

"This woman," the giant broke in, "is mad at me because I don't mike any more money. I need to weigh 10 pounds and! was over 2 feet high. But I have been sick with rheumaism, and I cannot get an straw avery and the first high side of the second of the se

Ilis Wife's Explanation From the Troy Times.

Eugene Hammond Sunday evening attempted ancide at Amsterlands Vanday evening attempted suicide at Amsterlands Vaking a dractin of oil of sayon. His wife having threatened to leave the house, Hammond said. "You shall not leave me. I will leave you. This shall take me from you," and, taking up a bottle of oil of sayon, he drank much of its contents. He will probably die. His whole bedy and the room where he lies in stuper are filled with the older of the poison. His wife, which asked why he took the poison, said. "He cause he is a foot?" This is the fourth attempt Hammond has made to end his life. Ten years ago, at lake teerize, he lied a stone to his log and jumped into the water, and was with difficulty rescued. At the second attempt the tried to cit his thront, and in the spring of 1841 he took a teaspoonful of sugar of lead.

Proacher, Builder, and Blacksmith. From the Augusta Journal,

From the Augusta Journal.

Fow men in Maine have crowded more gennine hard work into their lives than Eitler John Spinner
of Starks, a free will Haptist elergy man, 16 years old.
The old centisman is a blacksmith by trade, having
worked twenty years at that business. When nine years
old he commoneed proaching, frequently walking tea
miles to chards on a Sunday, preaching two sermons,
and returning on foat at night. In his life le has inoved
thery-eight these and has erected twenty-three buildthery-eight these and has erected twenty-three buildmany eight these and has erected twenty-three buildfactories and the server of the sermons,
and returning on the things le has delivered over 400
sermons, patient builded over 200 people, and raised a
family of ten children.

Where Sheep Lose their Wool. From the Key West Democrat.

Sheep will lose their wool in the second year that they are on this island. No matter where they are brought from, they will become as woolless as goats, lands dropped here will relain wool just about the same length of time, when their woolly coals become nothing olse but a soft short hair, then he wery respect to that of a graf. We knew hearer that there were woolless sleep, but till not think that an importation of any kind to a strictly tropic clime would result as above.

From the Boreman Courses. A man known as French Joe was pretty badly

used up a sure bounder with a bear real fentant families. Mortain, last week, it appears that he was families. Mortain, last week, it appears that he was treather to the sure with a bear suited by appearance of the managed have ever to escape he fearing the managed by the frockout had been badly bringed and managed by the frockout beast. His woulds are painful, but not dangerous.

The total railway construction of the year to June 15 Within six months 1,900 new stations have been saided of the railroad index. Figlit thousand chinamen are on their way to work un-The railroad earnings show increase of dividends all he way up to 104 per cent. At Fortland, Oregon, an immense ratical depot is to A railroad bridge is being built across Escambia River, Florida, that will be two miles long

Florists, that will be two miles long.

Track layers are 826 miles beyond Dulath on the North-th Pacific. Seven thousand men are at work. A narrow gauge road, eighty inlies long, reating two niltion dollars, will be buil in Mone County, Cal. The seventy mile gap on the Northern California and free in road will occupy two and a bull years to build The dividents paid by the railroads fast year amount of \$1.52 per inhabitant. The net earnings of all the salloads were \$255, ke, oxi.

The large from via fact at Claveland of the New York, Chicago and St. Louis road will be 3,330 feet long. The food will be in operation by the let prox. Sixty three railreads, covering 47,688 miles show in their reports an increase of 13% percent, the half of one percent, was the average increased earnings per mile